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Editorial Notes.

Our readers, who had the privilege of meeting, Dr. John Henry Barrows of Chicago during his visit to India in 1896, will be grieved to learn of his sudden death from pleruo-pneumonia at Oberlin, Ohio. U. S. A. where he held the position of President of Oberlin College.

From an American paper we get the following brief account of this remarkable man :

"Dr. Barrows was born in Medina, Mich, July 11, 1847, graduated from Olivet College in 1867, and his theological training was obtained in Yale, Union and Andover seminaries. He did educational work in Kansas for 2½ years, preached in Springfield Ill., in the Eliot Congregational Church at Lawrence, Mass., and the Maverick Church, East Boston. After a year abroad, he, in 1881, was called to the First Presbyterian Church of Chicago, where he served 15 years.

In 1893 Dr. Barrows was the organizer and president of the World's Parliament of Religions, held during the World's Fair. In 1896 he went to India to give the Haskell Lectures for the University of Chicago. On his return he lectured for two years. In November, 1898, he was elected president of Oberlin College. During his incumbency as president that institution has prospered greatly.

Besides being a preacher of unusual power, Dr. Barrows was a lecturer and author of considerable repute. He delivered notable addresses on such

varied topics as "Samuel Adams," "James Russell Lowell," "John Stuart Mill," "Rembrandt," "Jerusalem" and "Shakespeare." Among the works he published are "The Gospels Are True Histories," "The Nation and the Soldier," "The World of Books," "The Perfection of the Bible," "Martin Luther" and "Religion the Motive Power in Human Progress." For four years Dr. Barrows, generously supported by his people, held Sunday evening services in Central Music Hall, Chicago, which were marked with wonderful results.

A widow, three daughters and a son survive him."

We are glad to read sentences like the following taken from an article in the *Arya Patrika* headed "Bhagwata Defended." It has a genuine ring about it. He says:—

"It is a false patriotism to try to gloss over our defects. If the Puranas are bad and dirty books, no amount of sophistry can prove them to be religious and holy books. Our rulers will be more favourably impressed with our national character if we openly reject apocryphal accretions and adopt a straightforward course in this matter."

The writer then presents for "the amusement" of his readers, Mr. Jhaveri's apology for the story of Krishna and the Gopis, illustrating it by reference to a silly story of the child Christ and three maidens found in a Roman Catholic book entitled "Directorium Asceticum" the rebuke administered by the *Patrika* is well given and fully deserved. We only

wish he could see the Niyog teaching of Dayanand in the same light.

We want to warn our friend against putting too much confidence in the statements of men like "Mr. W. Sharpe." We do not know this gentleman, and certainly we do not recognize him as an authority, when his statements run foul of the statistics of the Government and of all other records on the subject. We are much obliged for the information that our great success is among "sweepers and chamars." We regard it as the glory of our religion that it picks up the slave classes, which Vedic Dharma has covered with contempt and trodden under foot for thousands of years, and converts them into intelligent and honourable citizens. The day is coming, and even now is at hand, when these despised classes will claim and receive recognition as no longer the despised "Chura and Chamar", but as the Christian fellow citizens of the sons of the proud Brahmin and the Rajput. The God of Heaven has heard the cry of these slaves and, as surely as the Israelites were delivered from their Egyptian taskmasters, so surely shall these men be delivered from caste thralldom.

We think the Arya Somāj already foresees that issue. If not, whence their zeal to convert Ratia Sikhs some months since? They see that the only way to hold sway over this class is to elevate them to their own social level. But that day will never come until they are ready to break with the caste system of their fathers.

MADE IN JAPAN

REVIEW OF CHRISTIAN LITERATURE FOR MUSLIMS IN URDU.

VI. THE WRITINGS OF REV. C.W. FORMAN D. D. LAHORE.

The late Rev C. W. Forman is known as the Pioneer of English Education in the Punjab. This honour is fairly his if by the Punjab is understood the Dominions of Raja Ranjeet Singh, bounded on the East by the Satluj River. English education had been begun at Ludiana at the establishment of the Mission in 1834. When the Punjab was finally annexed to the British dominion, Dr. Newton and Dr. Forman established themselves at Lahore. Dr. Forman took charge of the school work of the Mission, carrying it on with wonderful success. The great Rang Mahal Christian High School and the Forman Christian College are monuments of his work.

But Dr. Forman was more than a teacher. He was a preacher. No one has more constantly upheld the cross of Christ in the view of the people than did Dr. Forman, in his daily addresses in Church and Chapel, or at the principle gateways of the city.

Here he held many discussions as to the merits of Christianity in comparison with Islām. His pen produced a number of useful tracts. His only large undertaking was a book in three parts entitled

THE TEG-O-SIPR-ISHWĪ (THE CHRISTIAN SWORD AND SHIELD).

This book was first published at the Lodiāna Mission Press. It has gone through several editions. The edition now under review was published by the Panjab Religious Book Society Lahore, 308pp Royal 8vo, paper cover price 2 as.

In the preface to this book, the author notices the fact that the most important subject of study and serious inquiry is the knowledge of God and the way to secure His favour. Many great men have sought Divine favour and many are the great leaders whose sayings and writings still influence the minds of men, e.g. the Rishies of the Hindus, the Jewish prophets, Jesus Christ, Confucius, Zoroaster, Buddha, Muhammad, Chaitanyo and others. Unfortunately the writings of these founders of religion are not in accord, and for this reason they cannot all be true. It is therefore all-important to discover the truth. The author then addresses himself to the question raised as to what religion is true and treats it in three parts.

PART I. THE EVIDENCES OF CHRISTIANITY.

Five chapters are devoted to the discussion of this subject, the headings of which are as follows:

- (1). The genuineness of the scriptures current among Christians.
- (2). The argument from prophecy.
- (3). The argument from miracles.
- (4). The argument from the purity and excellence of their teachings.
- (5). The argument drawn from its way of salvation.

PART II. MUSLIM OBJECTIONS ANSWERED.

This section contains six chapters, in which the author devotes himself to a refutation of the popular objections raised by Muslims against the doctrines and scriptures of the Christian. The heads of discourse are as follows:—

- (1). Answers to objections against the Divinity of Christ and the doctrine of Trinity.
- (2). Answers to objections to the doctrine of the atonement.
- (3). Answers to objections to the rites and ceremonies of Christianity.
- (4). Answers to alleged contradictions in the Old Testament Scriptures.
- (5). Answers to the alleged Contradictions in the New Testament Scriptures.
- (6). In this Chapter, the author appeals to his readers. He shows them that Christianity existed before the Scriptures and does not depend solely upon the records of the Scriptures.

PART III. THE CLAIMS OF THE QURAN TO BE THE WORD OF GOD.

In this section the author applies the proof given in part I for the truth of Christianity to the Quran.

- (1). *Miracles.* He shows that the Miracles attributed to Muhammad in Tradition are unworthy of credence.
- (2). *Prophecies.* He shows here that claims of Muslims that the Former Scriptures contained prophecies concerning the apostleship of Muhammad cannot be sustained.
- (3). *Of the teaching of the Quran,* Showing that they do not maintain the teachings of other prophets but contradict the fundamental doctrines of the former Scriptures.

While the arguments of this book are usually forceful, nevertheless there is scarcely anything new in it. The tone and language of this book are kindly and sympathetic.

The present edition needs careful revision before being printed again. Some of the chapters are misnumbered and the connection between the parts is often obscure. The impression rests

on the mind of the critical reader that the book was written in too great haste.

Current Thought & Incident.

DISTILLERY-STRUCK JACOB.

Somewhere about 1785 or 1790 Jacob was born in a Massachusetts country town; and there he lived and passed through the remarkable experience that I am about to write, and there he died. There are living even yet a few people who remember him.

He belonged to a respectable family and inherited considerable property, marrying early a worthy young woman who had also money in her own right. They began life in their own pleasant home living comfortably and happily. They were both industrious, he being by trade a bricklayer, and his services much in demand.

Somewhere about 1810 or 1812 he was engaged to make some repairs or to put in new chimneys in a distillery in the neighbourhood, and went with reluctance as he was an abstainer and doubted the advisability of so much liquor making or drinking as was then the custom.

While there he was urged into tasting of the liquor, was overcome by its influence and from that time on for years was never sober. He lived an idle, wandering life, going from one distillery to another, and from one tavern to another, for in those days before there were railroads, accommodations for man and beast could be found in every hamlet and cross road all about the country side, and at all these little public houses liquor was sold, and wherever it was sold, "Distillery-struck Jacob," as he came to be called, was a familiar visitor.

The change in him was complete. He squandered his money, and spent his time in drinking, smoking and swearing, choosing for his associates the lowest and most vulgar within the radius of a dozen miles or more. He nearly lost his mind, his limbs were partially paralysed, and no one would have been surprised at any time to hear that his ruined, useless life had come to an end in some hovel or by the wayside.

His wife never ceased to pray for him, and he seemed to realise the fact, although he would not listen to a word of exhortation from her or from any one. In his worst moods he treated her with some consideration and was proud of her, often speaking of her as a good, pious woman, and of their one daughter and two sons as smart children.

One sultry night in August, 1824,

he came home from one of his drunken tramps and went to bed and to sleep, which was always a mercy, as often he raved like an insane man for the whole night, not articulating words, but barking or howling like a dog or a demon. On this occasion he arose in the morning a new man. He bathed, combed his hair and beard, and willingly dressed himself in clean clothing. To the surprise of the family he sat down to the breakfast table with them, and after the meal was over instead of lighting his pipe he found the Bible that he had not opened for years, and sat down under a tree in the yard and read it all the morning, and the day passed without his seeking his low companions or trying to obtain liquor or tobacco.

He made no reference to the change that had come over him, but for several months spent most of his time in reading the Bible and in meditation. His regular habits began to affect him physically so that he was indeed a new man bodily, mentally and spiritually. After a half year or more he began to talk quietly upon religious topics, and with his pocket Bible made his old rounds, telling his old companions and every one whom he knew of a Saviour's love.

No one had confidence in him, his old companions jeered at him, his friends called him luny, Christians refused to accept him to their membership, but he was not discouraged. "It is not strange," he would say. "They do not realise that I am saved by the love of Christ. He did not complain of unkind treatment, and, I will not do so. I know Him; I love Him; I will follow him for I have seen Him."

Then very humbly, he told how on that August night the Saviour had appeared to him, pure, lovely and loving. He did not speak, but the poor sinner saw himself as he was, and the sight of the Saviour's face assured him that there was hope. Having seen His face he desired nothing else. The love of Jesus filled his life from that moment to the day of his death, thirty-five years later. As time passed many trials and sorrows came to him, but they did not affect his faith. He read his Bible almost constantly, wearing out several copies. At length he became blind, and then, he had the solace of recalling the words of life he had read over and over. He outlived all his family, he became poor but never despondent, sorrowful or complaining. People came from a distance to see the old man and to hear his wonderful story, and his great faith strengthened the faith of many so that they were also helped to see Jesus.—Annie A. Preston, in the "Christian" (Boston).

RULES FOR LIVING LONG.

Sir James Sawyer has been confiding the secret of longevity to a Birmingham audience. Like so many other secrets, it consists in "paying attention to a number of small details." Here is a schedule of them, collected from the reports of Sir James Sawyer's lecture:

1. Eight hours' sleep.
 2. Sleep on your right side.
 3. Keep your bed-room window open all night.
 4. Have a mat to your bed-room floor.
 5. Do not have your bedstead against the wall.
 6. No cold tub in the morning, but a bath at the temperature of the body.
 7. Exercise before breakfast.
 8. Eat little meat, and see that it is well cooked.
 9. (For adults.) Drink no milk.
 10. Eat plenty of fat, to feed the cells which destroy disease germs.
 11. Avoid intoxicants, which destroy these cells.
 12. Daily exercise in the open-air.
 13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
 14. Live in the country if you can.
 15. Watch the three D's—drinking water, damp, and drains.
 16. Have change of occupation.
 17. Take frequent and short holidays.
 18. Limit your ambition; and
 19. Keep your temper.
- Keep all these commandments, and Sir James Sawyer sees no reason why you should not live to be one hundred.

A Successful Experiment.

The New York *Outlook* details a plan for teaching children what to read, which has been very successful in America and might well be followed in this country. The accessibility of all kinds of literature to children through public libraries and cheap editions is one of the perils of the time. Libraries in all parts of the States have now seriously taken in hand the task of helping children in the selection of books. Special children's rooms have been established under the charge of carefully-trained children's librarians. The Central Library at Pittsburg endeavours to reach 20,000 children, and in 1900 had a total attendance at its meetings of 200,000. At the Hartford Public Library there are five minutes'

talks daily to children on books. By this means an interest is being created in the better class of literature, and the habit of reading set on a firm and pure basis. Once the taste for good books is formed, the danger of reading prurient and demoralizing works is minimized. This is a plan that might be followed in private by schoolmasters, Sunday-school teachers, and parents.

An icicle, dropping into a barrel of unslaked lime, started a fire in one of the buildings at the new State Capital at Jackson, Miss., a few days ago. The watchman turned in an alarm. The firemen threw water upon the fire, but that caused hundreds of barrels of lime to ignite, and the building was speedily destroyed, the department devoting its attention to saving the new structure and adjoining buildings.

Selection.

IN THE SUNSHINE.

Now earth has turned her face
Up to the southern sun;
Her wrinkles left by winter's snow,
Melt into smiles, where roses blow—
The spring-time has begun.
The air is full of joy;
The new born myriads sing;
Our hearts rebounding to the song,
Dance out amid the choral throng,
With thrills of life's first spring.
Earth has her many Mays,
But we have only one;
Our years are stages of decay;
Dying we die, and o'er our clay
The summer birds sing on.
Yet there's a spring for us.
A spring of fadeless bloom;
A love that never can grow cold,
A youth that never can grow old,
A triumph o'er the tomb.
In Christ the fulness dwells,
Where God and sinners meet;
Shine in our hearts, O God of love,
Let thine own glory from above,
Enfold us at thy feet!

J. K.

FROM THE OLD GERMAN.

How should the heart of a little child be?
As pure as the lily that blooms on the lea;
As clear as the dews from the heavens that fall,
As true as the mirror that hangs on the wall;
As fresh as the fountain, as gay as the lark;
That trills out its song 'twixt the day and the dark;
As glad as the angels when, soaring, they fly,
On the bright wings of love to their home in the sky.

—E. M. Traquair.

Telegrams.

Calcutta, July 11.

A cablegram to the *Indian Daily News*, dated London, July 9, says:—

It is notified that India pays all expenses in connection with the Indian coronation guests.

Calcutta, July 11.

The *Englishman* has the following cablegram, dated London, July 9:—

Arrangements are now being made for the re-patriation of the Boer prisoners abroad. It is hoped to commence sending them back almost immediately. Several magistrates have been appointed to supervise the work.

London, July 11.

The King is improving in every respect. His Majesty sleeps well.

The Prince and Princess of Wales held a brilliant reception of nine hundred Colonial visitors in St. James's Palace yesterday evening. The whole Palace was thrown open.

A cablegram to the *Englishman* says:—

It is stated that the report that the coronation will take place in August has caused consternation in seaside resorts.

London, July 11.

The Corporation of London presents Lord Kitchener with an address in a gold casket: and invites Lord Roberts, Lord Kitchener, returned officers, and Indian and Colonial coronation guests to the reception at the Guildhall in celebration of the peace.

Calcutta, July 11.

A cablegram to the *Indian Daily News*, says:—

Great preparations are being made in London to give Lord Kitchener a rousing welcome home when he arrives on Saturday. The stands that were erected by the Government on Constitution Hill for the coronation will be utilised for the demonstration, in which a large body of troops will take part, and the whole of the Indian contingent will assist in the ceremonies.

A cablegram to the *Englishman* says:—

Great interest is being manifested in Lord Kitchener's arrival. The streets from Paddington to St. James's are being decorated.

London, July 13.

Lord Salisbury resigned on Friday. Mr. Balfour is appointed Premier.

This is an official announcement.

Lord Salisbury had an audience of the King on Friday and tendered his resignation, which His Majesty accepted.

The King communicated with Mr. Balfour who interviewed Mr. Chamberlain and other Ministers, and was received by the King on Saturday and accepted the Premiership.

The resignation was due to Lord Salisbury's indifferent health and the strain of his duties.

London, July 12.

It is officially announced that the coronation will be held on a day between the 8th and 12th August. The procession on the following day is cancelled.

London, July 13.

The Japanese press accepts in the best spirit Mr. Balfour's explanation.

Lord Cranborne says that the relations of the two countries are too firm to be shaken by an incidental observation.

London, July 12.

The *Ortava* arrived at Southampton this morning. Major Gordon having smallpox, Lord Kitchener, General French and General Hamilton and staff were alone allowed to land. It was brilliant summer weather. On land they were received with a storm of cheers. The Mayor welcomed Lord Kitchener and presented him with the freedom of the city.

Calcutta, July 14.

The *Englishman* has the following cablegram, dated, London, July 12:—

The Maharaja of Kolhapur speaking at the Empire banquet yesterday, said that this was the first occasion on which representatives of the King's Indian Empire and the leading statesmen of the Great Colonies had been brought together by a common enthusiasm. He felt that they all stood as members of a one and indivisible body. The Maharaja added that India, like the Colonies, felt that Mr. Chamberlain's name stood for everything that tended to promote unity of interests and the honour of the whole of the great Empire of which he was prone to form a part.

London, July 12.

The last of the Boers have surrendered, making the total 20,000.

London, July 13.

The King of Italy has arrived at St. Petersburg.

The Tsar, Grand Dukes and Ministers received him, and proceeded to the palace where the Saritsa Dowager welcomed him.

In the evening a banquet was given. There was a brilliant assemblage of Russian Society.

London, July 13.

Mr. Chamberlain is progressing satisfactorily. The last stitch has been removed from the wound, which is now healed.

London, July 14.

It is announced at Portsmouth that the King embarks on his yacht to-morrow, and proceeds to Cowes, where the vessel moors.

London, July 14.

The Unionist party has been summoned to meet at the Foreign Office to-day. There is conflicting speculation regarding the constitution of the new Government, chiefly in connection with the place to be accorded to Mr. Chamberlain commensurate with his commanding personality.

Allahabad, July 15.

A special cablegram to the *Pioneer* says:—

The Boer Aid Society in Berlin has arranged with the Woermann line, Hamburg, to bring back prisoners from India and St. Helena. The steamer leaves for Bombay on July 21st. She will touch at German East Africa on her return to disembark those Boers wishing to colonies there.

London, July 14.

Lord George Hamilton, in the House

of Commons, replying to Sir E. Season, said that the effects of closing the mints upon industry and agriculture had been considered by Sir Henry Fowler's Currency Committee. No facts had been brought to notice which would invalidate the Committee's decision.

London July 14.

The famous companion of St. Mark's, Venice, fell in ruins this morning suddenly. Signs of decay were observed yesterday.

Aden, July 14.

The P. and O. Company's steamer *Massilia*, with English mails of the 4th instant, left for Bombay at 2 a. m. to-day; and the steamer *Britannia* for Colombo and Australia at midnight yesterday.

Simla, July 14.

Today is the eight day since the fire, yet the ruins are still smouldering and the fumes continue pungent. Besides the miscellaneous stores which are baking underneath the debris, four pet dogs have been cremated. The salvaged stock will be auctioned without reserve this week. Firemen still remain on duty day and night to prevent the smoking remain being fanned into active flames.

NEWS AND NOTES.

The usual seasonal epidemic of cholera appeared in the Punjab, and last month 109 cases were recorded. The mortality is on an ascending scale.

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